

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, JUNE 9, 1888.

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Evening Telegram, Toronto.

A GRAVE IN THE SUNSHINE.

After the attending physicians informed him on Friday that there was no hope of his recovery, the late Archbishop Lynch made a codicil to his will directing the church authorities to lay him on the sunny spot near the north wall of the palace garden.

His was a chance to make his grave, Neath the storied altar high, But his heart was changed to a boy's again, When they whispered that he must die, His thoughts flew back to his native hills, In their wonderful emerald shade, Then he asked to sleep where the sunshine falls, And the beautiful grass grows green.

He asked no grave in a chancel dim; No place in the shadowed gloom, He wanted the birds to sing their songs, And chant o'er his sunlit tomb, He gave his life to his country's God, And he fought in that battle well, No wonder he asked for the grassy sod, In a place where the sunshine fell.

They who knew the old man most, Were those who loved him best, And none will wonder who knew him well, At their old friend's last request, They'll take him out from the chancel dim, The pillared aisles between, And lay him down in a sunlit bed, Where the beautiful grass grows green.

Pallid mors—with equal step, At palace and cabin door, Calls forth the priest or peasant, To the shadowless evermore, And so he came to the good old man, In the midnight hours between, And took him out from his princely couch, To a bed where the grass grows green.

His armour is hung on his palace wall, His good sword is sheathed for aye, And he sleeps the sleep of a peasant child, As he waits for the judgment day, And years from now they will tell how he, In the shadow of death unseen, Said, "Bury me out in the sunshine bright, Where the grass that I loved grows green."

The following has been furnished the CATHOLIC RECORD as a necessary appendage, by the talented parish priest of St. Thomas:

Pax Vobis.

There were words yet writ in the codicil More worthy to hold a place, In the sacred annals—worthy still Of the generous heart of His Grace— My blessing I give to all men, he wrote, Ere my ebbing life shall cease; To all who gave trouble and pain I waft My episcopal kiss of peace.

His lot had been cast in evil days, Opposition ran fierce and high, But he grappled with every foe that came, Nor halted—till death was nigh— And now, when he might have cursed, he prayed, When his heart but sought release, In a quiet grave—he but calmly said, I send them a kiss of peace.

And such was the end of a great career, Of missions in distant lands;— Of noble work done year by year, Since holy christ him touched his hands, 'Neath the peaceful shade of the Grove he loved.

With his throbbing heart's succor Goes out to the few who had pained him most, A message of love and peace.

Two faithful priests knelt by his couch, Till midnight's lonely hour, And ministering angels, saintly nuns, Invoked the unseen power, His lips are moved—all bend them low, To gather his latest sign; Tell them, he whispered—I pardon all, And bless them ere I die.

The crowded aisles and Cathedral dim, And organ's solemn peal, And priests and people who wait for him, All showed their grief was real, The Prelate in tears, who the pulpit filled, But gloried in his decease— For heaven a saint was here, he said, And to earth . . . "a message of peace." W. F.

THE AMERICAN CATHOLIC UNIVERSITY.

Thursday, May 24, 1888, the day of the laying of the corner-stone of the American Catholic University at Washington, is forever a golden day in American Catholic annals.

The ceremonies, as befitted the magnitude of the event, were grand beyond anything yet witnessed in this country. The strength of the Church was demonstrated by the presence of a Cardinal, four archbishops, twenty-one bishops and hundreds of priests, almost every one of the eighty dioceses in the United States being represented.

The friendliness of the State to a great religious and intellectual movement which will infallibly promote a higher standard of citizenship was manifested by the attendance of the President of the United States and the members of his Cabinet.

The orator of the day, Bishop John Lancaster Spalding, is pre-eminently the literary man of the American episcopate. It was a happy choice and a fitting one; for there is none more eloquently able to speak for the faith and patriotism of American Catholics, and none to whom the University owes more than to Bishop Spalding.

It is a subject of just pride to American Catholic womanhood that a woman's

name is recorded as the founder of the American Catholic University. The presentation of the gratulatio gift of Pope Leo XIII. to Mary Gwendolen Caldwell, whose offering of \$300,000 has started the building, was not the least interesting feature of the historic occasion.

The first centenary of the Church in the United States gloriously ends in the crowning and completion with a university of the Catholic educational system, which has grown to its present splendid proportions, be it remembered, from the little seed sown by the Jesuits in colonial days, when, in 1745, at Bohemia Manor, Md., they founded the first Catholic schools in the United States.—Boston Pilot.

A PAGE OF OUR HISTORY.

The Jesuits in Canada Under English Rule.

CONTINUED.

IV. What was the subsequent attitude of the English government towards the Jesuits in Canada, until their suppression by Clement XIV?

First, let us look at a parallel case. In 1762, at the moment when the parliaments of France proscribed the Jesuits, and so shamefully decried them that their property, the English became masters of Martinique and under their protection the Jesuits of that island sold their possessions to subjects of the British government for about three or four millions of pounds. (Lives) (1)

Now, as to Canada. Notwithstanding the efforts made by the English government and its emissaries in this country, to break their hold on the Jesuits, there were no more redoubtable than were the Sulpicians, or the Bishop himself.

Their Quebec College would have continued to flourish, had not the more affluent families, who had confided their sons to the Jesuits, quitted the country; in spite of its notable diminution in the number of scholars, it was not until 1765 that the course of studies was entirely closed.

The Seminary, which up to that time had sent its scholars to follow the course at the Jesuits', received them, in its turn, the few students remaining to the latter.

"The Fathers continued, however, up to 1776, to conduct personally or through others, a well-kept school, where young men were taught reading, writing and arithmetic.

"This school was open to all who wished to profit by it. But the government, having seen fit to place the archives in the only apartment of their house suitable for the reception of scholars, the aforesaid Reverend Fathers could not continue the government of their school, as they were not permitted to receive new subjects. I have asked that favour from the king of Great Britain, by an address, signed by the clergy and the people. I greatly fear that I shall not obtain it, as two years have now elapsed, and I have received no answer.

It was not until 1776 that the government closed the course of studies which up to that time, had been given in the College of Quebec, and converted the class rooms into audience chambers, a repository of archives, commissariat and prison; later the greater part of the building was also employed as barracks, the remainder, with the chapel being left to those Jesuits who still survived.

"Mr. Garneau, who is never a safe authority, after having said that the Society of Jesus was obliged to send away its professors during the siege of Quebec by the English, says further on, that their teaching ceased in 1764, when the government dismissed their pupils, in order to convert the college into a prison, audience chamber and commissariat, leaving to the Fathers, only the chapel and a couple of rooms." Ribaud, p. 321. Note.—(Mr. Garneau here makes only the trifling mistake of a matter of twelve years.)

It is pretended that Lord Amherst obtained a grant of the Jesuits' estates, and that the difficulty of getting the titles thereof prevented him from taking possession. Garneau, himself, who is by no means partial to the Jesuits, is more accurate. He says: (Vol. 3, p. 66)

"Lord Amherst obtained from the king the promise of the grant of the

Jesuits' property, but later, the titles of the latter, having been found incontestable, the government withdrew the promise and indemnified the family of the general."

Here now is the truth of this point. Notwithstanding the capitulation of Quebec and of Montreal, the conditions of the latter being granted by himself, Lord Amherst early cast covetous eyes upon the Jesuits' possessions; as far back as 1770 he asked them of the king, who handed over the petition to his Privy Council. The council ordered the crown lawyers to prepare a deed of gift. These latter excused themselves from so doing, and there the matter remained.

(1) This evidently refers to French lives, valuing twenty cents each. The thirty-fifth article of the Montreal Act of Capitulation allows to all the clergy, and in particular to the Jesuits, this same right of selling their property.

(2) Memoir of Mgr. Hubert-Ribaud p. 37. (3) The Sulpicians were not spared either. They could not receive any more for as far as to present a petition on this subject to the king, and there was even reason to fear that the government would annul them as they did that of the Jesuits after the death of Pere Casot. It was not until 1776 that the Jesuits were expelled from the colony, and their property was sold to the British government. (4) This was a very important point, as the Jesuits were not allowed to receive any more for as far as to present a petition on this subject to the king, and there was even reason to fear that the government would annul them as they did that of the Jesuits after the death of Pere Casot. It was not until 1776 that the Jesuits were expelled from the colony, and their property was sold to the British government.

(5) Parnassio, Lib. Reliq. page 71. (6) This was a very important point, as the Jesuits were not allowed to receive any more for as far as to present a petition on this subject to the king, and there was even reason to fear that the government would annul them as they did that of the Jesuits after the death of Pere Casot. It was not until 1776 that the Jesuits were expelled from the colony, and their property was sold to the British government.

TO BE CONTINUED.

IMPERIAL FEDERATION.

To the Editor of the Catholic Record: DEAR SIR:—I read with interest, but I must say, with a little astonishment, the essay of Rev. Eneas McDonnell Dawson, LL. D., F. R. S., etc., on British Imperial Confederation. It is really astonishing to note how men of genius and acknowledged literary talents can take one-sided views of questions which, when examined, on all their bearings, would be considered as open questions.

Your leading article on Imperial Federation leaves the whole subject an open question, while Rev. Mr. Dawson shows decided leanings to one side, and roams over more extensive ground than one templated in your leader of last week's issue of RECORD. You viewed the question more as it concerns trade and commerce; but our rev. and venerable mentor in Ottawa takes in the whole programme—financial, military, and gubernatorial. "The central power," he admits, "would be at Westminster as at present."

Of course it would, and the invading power, and the gobbling power, also, from its base in China or Egypt, or in Russia for the control of the Bosphorus and the Red Sea? No doubt the one hundredth Regiment was raised in Canada; but neither Sir John or Hon. A. McKenzie had anything to do with the recruiting of that regiment. It was recruited in England, and the recruiting sergeants went to the country, offering a bonus of 25 sterling and a shilling a day to any man who was too lazy to do a man's work, and earn his dollar and a quarter a day for honest toil. About 800, mostly such characters, with a few political aspirants, formed the nucleus of the 100th Regiment. It was intended to help in suppressing the Sepoy rebellion in India in 1858. But when the crowd reached Liverpool the Sepoy war was at an end and the rock of Gibraltar became its destination, where most of the men and officers have since died of rock fever.

Such is the history of the so-much-vaunted 100th Regiment of Canada, ludicrously styled "the Prince of Wales' own."

Well, our hardy Canadian voyageurs went out to help England to rescue Gen. Gordon, who was in Mahomedan toils, and kept prisoner in Khartoum. They were sent for by General Wolseley, who had experienced their skill and their courage in ascending rivers and carrying light canoes over a hazardous and carrying formed the nucleus of the 100th Regiment. It was intended to help in suppressing the Sepoy rebellion in India in 1858. But when the crowd reached Liverpool the Sepoy war was at an end and the rock of Gibraltar became its destination, where most of the men and officers have since died of rock fever.

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her sorrows, but in the disruption of the same baleful union, England in union with North America did not act in perfect harmony. Nor would there be harmony between them to day, were not America perfectly independent and sovereign mistress of her own destinies. The rebellion of 1837 gave legislative responsibility and partial independence to Canada. And must we now go back on our own record, must we be shorn of that responsibility and administered in our independence, after fifty years of freedom and increasing prosperity, and all for an idea on our part, and for pound, shillings and pence on England's part?

I would certainly raise my voice in favour of free trade and Commercial Union with England's markets and all other markets, but with legislative Union, so prolific in misery for India and Ireland, and so disastrous for every country that had any experience of it, never! while "grass grows or water runs."

Yours, etc., CLERICUS.

FIRST COMMUNION AT THE SACRED HEART ACADEMY.

On last Thursday, the beautiful feast of Corpus Christi, six happy little girls received their First Communion in the chapel of the Sacred Heart in this city. Their names were Mary McWilliam, Denver, Col.; Berta O'Brien, Detroit; Katie Atkinson, Detroit; Norma Linden, Detroit; Maggie Wilson, London; Katie Howe, London.

The chapel was ablaze with lights and odorous with the perfume of spring flowers, tastefully arranged around the altar and its approaches. Rev. Father James Walsh officiated as celebrant of the solemn mass of the grand feast day, and administered Holy Communion to the six little chosen ones, all robed in white, with lace veils and wreaths of flowers on their heads. Besides the devoted ladies of the Sacred Heart and their numerous young lady boarders, several lay persons were also present, friends and relatives of the children, whose happiness they came to witness in that auspicious morning. Rev. Father Flannery preached a short but impressive sermon from the text: "I am bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is My flesh for the life of the world." After referring to the blessings and the happiness which the children enjoyed for the first time that morning—of bread which came down from heaven: if any man eat of this Bread, he shall live forever: and the Bread that I will give is My flesh for the life of the world."

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THE IRISH CIRCULAR.

THE ARCHBISHOP OF DUBLIN CONTRADICTS MANY GRUNDLESS STORIES.

Irish College, Rome, May 7th.

To the Editor of the Dublin Freeman: DEAR SIR: It is perhaps but natural that in the excitement which seems just now to prevail in Ireland, many persons should have written or telegraphed to me for some expression of my views as to the present position of affairs. It is, however, physically impossible for me to find time to comply with those requests by replying to my correspondents individually. I take, then, the best course that is open to me, addressing this letter to you with a request for its publication. I trust that it will be regarded as a sufficient reply—as I think it will be found indeed to contain a reply—to the many correspondents with whom it is impossible for me at present to communicate in any other way.

First, then, let me say a word as to the wild and vexatious statements to which the Roman correspondents of the London newspapers have succeeded in giving a world-wide circulation during the last week or ten days. In many of those statements my name has been very freely mentioned. Through the kindness of a friend, who is himself connected with the Press, I have seen, I think, all of them. Most of them, indeed, have been transferred to your own columns.

Now I can say of them all, without exception, that not even in any single instance did any of the statements thus made in reference to me contain even the smallest element of truth.

Conversations reported in minute detail, which, as a matter of fact, never took place at all; remarks said to have been made by me to an eminent dignitary whom, as it happens, I have not seen for the last five or six weeks; decisions come to, and subsequently reversed, by "the Vatican," on matters upon which, I can safely affirm, neither the Holy Father nor counsellor of the Holy See ever bestowed a thought; the fabrication of these and of similar fictions seem to have been for some days past the chief occupation of the informants, whoever they may be, upon whose veracity the correspondents of the London newspapers seem to place such implicit reliance.

I do not wish to waste any more words in contradiction of the fables so mischievously put in circulation. Probably any form of world that could employ for its purpose would ingeniously be represented more or less consistent with the truth of the newspaper stories. I may content myself, then, with the broad and universal statement that any combination of words or phrases which it may be possible within the resources of the English language to employ as an absolute and unqualified contradiction of every one of those stories may now be taken as expressing my contradiction of them.

I have without much difficulty been able to trace more than one of those mischievous statements to its source. It may be well for me to add that they are, at least in many instances, the offspring of a sorely-felt disappointment at the failure of some very skilfully contrived design, which has happily, with God's help, been frustrated, and which, please God, has no other prospect before it now than that of absolute and hopeless failure to the end.

It is well to have three things most distinctly understood in Ireland: first, that a most determined effort has been made, or rather that for a considerable time past a series of such efforts have been made, to bring under the unfavorable judgment of the Holy See the Irish Nationalist movement, or at least the Irish National League; secondly, that the tactics resorted upon for the accomplishment of this design were skilfully chosen, and consisted, in fact, in an effort to identify the League, and the movement generally, with methods of work of the League in particular localities; and thirdly, that the persistent efforts thus made for months, and, as regards one point, for years, have ended in the most absolute and signal failure as regards the only object that was really aimed at, or substantially cared for, by their origination.

The methods of action in question, that is to say, the "Plan of Campaign" and "Boycotting"—involving, as they do, many grave questions of morality—were submitted by the Holy Father himself to a tribunal where they were to be considered on their own merits, and without any reference whatever to political considerations, with which, in fact, that tribunal has nothing whatever to do. The decision came to, after prolonged deliberation, was an adverse one; and at once, not perhaps unreasonably in the circumstances, the conclusion was rashly drawn in certain quarters that the National League, if not indeed the Nationalist movement in Ireland, was thereby condemned.

This pleasing delusion, however, had soon to be abandoned. But since then no effort has been spared by the discomfited Nationalists to make it appear that the Nationalist organization has somehow or other fallen under a ban; that the step already taken by the Holy See is indeed only the first of a series of such steps which will be taken, no doubt deliberately, but with the utmost determination; that the formal condemnation of the National League is thus only a matter of time; and that, as a natural consequence, all good Catholics who are to be found among its members will take the first opportunity of severing their connection with it.

Now for all this there is not even a particle of foundation. The decision of the Holy See, which has already been published in your columns, is clear and definite in its terms. It is a decision on a question, not of politics, but of morals. As such it will be received by our Catholic people as every decision which has ever

yet been pronounced by the Holy See in reference either to faith or morals has been received by them. If doubts or controversies should arise as to its meaning or extent, these will speedily be solved by the bishops of Ireland, or, if it should be necessary, by the Holy See itself. But the question of morality being thus decided, the operation of the recent action of the Holy See is at an end.

The Irish people, whether at home or abroad, will, I trust, accept my assurance that neither the Nationalist movement nor the National League is in the smallest degree injuriously affected by the recent decree.

Beyond this I do not wish to go. As no one would be justified in supposing that the Irish cause is even indirectly censured by the recent act of the Holy See, so neither should we be justified in asserting that the Holy See was influenced in it by a desire to hasten on the triumph of our great constitutional movement. But what has taken place, I, for my part, have not the shadow of a doubt.

A new responsibility, in fact, which it would seem impossible much longer to evade, now lies upon English statesmen. The Irish cause will henceforth stand before the Empire and before the world as one that will have to be dealt with on its merits. Discussions about it can no longer have a tendency to drift away into abstractions as to the real or alleged obstacles which impudently or want of skill may have placed in the path of statesmen sincerely anxious to take it in hands with a view to its satisfactory settlement.

Is it too much to hope that there may be found in Parliament a body of independent opinion sufficiently strong to make it a matter of necessity that the Irish question, at least in its more urgent aspects, should now be taken in hand without delay? Not many years have elapsed since a great constitutional struggle was happily terminated in Parliament by the business like and simple expedient of dealing with it in a private and friendly conference between the leaders of the two great political parties whose interests it vitally concerned. Why could not something of the kind be now done for Ireland?

If the work of pacification is to proceed with any prospect of success, the speedy removal of the more pressing difficulties of the Land Question must undoubtedly be regarded as a matter of absolute necessity. Oppressive evictions should forthwith be rendered impossible. A simple method should be adopted of fixing, speedily, and upon some equitable principle, the rent to be paid upon each holding in Ireland, for whatever interval must still elapse, before the final settlement of the Irish Land Question can be effected by the enactment of a really comprehensive measure.

To any one who has given practical thought to the subject it must be manifest that there is a way, well worth at least the careful consideration of statesmen, by which all this could be accomplished.

Would it be possible to find a time when statesmen could take the work in hand with better grace, or with more hopeful prospects of success? I remain, dear sir, most faithfully yours, WILLIAM J. WALSH, Archbishop of Dublin.

AND NOW THE METHODISTS.

British Republic. American Catholics, while they naturally resent the false imputations that are cast upon their religion by busy bodies of other sects, cannot but be amused at the great concern all these dissenting denominations show now and then for their spiritual welfare, a concern which usually manifests itself in efforts to convert them, or, rather, to convert them to this or that Protestant belief. Now it is the Episcopalians who undertake that job, chiefly through the means of such instruments as Viatte and Bouland; then the Baptists take a hack at it with Fulton and his ilk, and even the Salvation Army now considers itself incomplete unless it has a "converted Romanist" among its screechers and singers to appear to "the benighted 'Papists'" who may attend its meetings out of curiosity.

The Methodists are the latest sect to show their great zeal for the conversion of American Catholics. They held a general conference in New York, last week, and one of the leading divines in attendance was Bishop Merrill of Chicago, who made a long speech at one of the sessions, in the course of which he said:

"The increasing multitudes of Romanists coming to our shores to share our privileges and to rear their families under the influence of our institutions have claims upon us for instruction, and for special efforts for leading them into the purer light of the gospel, which claims we have never fully appreciated. As an ecclesiastical political power, Romanism forces herself upon the attention of all patriotic and evangelical thinkers, who know her history and appreciate her greatness and her spirit, as a menace to our liberties and a snare to our people; and yet the millions born within her pale and baptized at her altars are entitled to our sympathy and need our ministrations. We therefore ask your attention to the problem of evangelizing the Romanists in this country."

Inasmuch as it was a "Romanist" who discovered this country, much of whose greatness and prosperity is also due to "Romanists," Bishop Merrill is altogether too patronizing when he talks about "our privileges" and "our institutions," as if these were so many Methodist Book Concerns, and he is simply insulting when he alludes to Catholicity as "a menace to our liberties and a snare to our people." At the same time we wish him and his Methodist brethren joy when they undertake to persuade American Catholics to swap the gospel of Christ for that of John Wesley.

GODERICH BAZAAR.

We would once more direct the attention of our readers to the grand bazaar announced to take place in the town of Goderich. The date of holding has been postponed to the 1st of July. The profits derived from this bazaar will be in aid of St. Peter's Catholic Church. There is indeed in this instance pressing need of assistance from the charitable disposed, and we hope our readers will readily respond to the appeal made by the beloved and highly esteemed pastor, Rev. B. J. Watters. Remittance may be made direct to him. The prize list is a most valuable one, and this fact alone should cause a rapid sale of tickets.

The Archbishop of Peking has received a donation of \$42,000 from the Emperor of China for the erection of a cathedral.